



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The <i>Haqqa'to</i> ¹ (<i>Disposer/ Righter-she</i> ^y).	ٱلْحَاقَّةُ ﴿١﴾
2. What (<i>is</i>) the <i>Haqqa'to</i> (<i>Disposer/ Righter-she</i> ^y).	مَا ٱلْحَاقَّةُ ﴿٢﴾
3. And what (<i>profoundly caused you^s to know</i>) what (<i>is</i>) the <i>Haqqa'to</i> (<i>Disposer/ Righter</i>)- <i>she</i> ^y .	وَمَا أَدْرَاكَ مَا ٱلْحَاقَّةُ ﴿٣﴾
4. Denied-she ^{y2} <i>Thamooda</i> ³ and <i>Aadon</i> ⁴ by The <i>Qa're'a'te</i> ^{w5} (<i>sudden and intense Knocker</i>)- <i>she</i> ^y .	كَذَّبَتْ ثَمُودٌ وَعَادٌ ٱلْقَارِعَةَ ﴿٤﴾
5. As however <i>Thamooda</i> then (<i>had been</i>) perished they ^z by the <i>Tta'gbeya'te</i> ^{w6} (<i>over-runner-she</i> ^y).	فَأَمَّا ثَمُودُ فَأُهْلِكُوا ٱلْبَاطِغِيَّةَ ﴿٥﴾
6. And however <i>Aadon</i> then (<i>had been</i>) perished they ^z by a wind ^w <i>Ssarsa'ren</i> (<i>severely cold and strongly noisy</i>) <i>aa'te'ya'ten</i> ^w (<i>excessively-recalcitrant-she</i> ^y).	وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾
7. [He] subjugated/drove it ^w over them seven nights and eight days <i>husooman</i> (<i>successively and determinatively</i>); so [you ^s] see the people in it ^w <i>ssar'aa</i> (<i>he-they fatally thrown dispersedly to the ground</i>) as (<i>if</i>) they were <i>ajazo</i> ⁷ (<i>date-palms stumps</i>) <i>palm-trees kha'weya'ten</i> ⁸ (<i>fallen ruinously-empty</i>).	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرَعى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾
8. So do [you ^s] see for them of a remnant-she ^y .	فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ ﴿٨﴾
9. And come Pharaoh and who ^p before him and the <i>Mu'tafekal</i> ^p (<i>towns over-turned upside down</i>) by the <i>kha'tte'a'te</i> ¹⁰ (<i>absolute wrongdoer</i>)- <i>she</i> ^y .	وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ ٱلْمُؤْتَفِكَةُ ٱلْخَاطِئَةُ ﴿٩﴾

¹ The word “الحاقة,” translated as “*The Disposer-she*” is synonymous with “يوم القيامة” = “*The Day of Judgment*.” Both “الحاقة” and “يوم القيامة” are individually *feminine genders*, singular nouns. Thus, “الحاقة” means “*تحق*” = “*يحق و عدل لكل حقه، خيراً أو شراً*” = it^w *disposes rightly and justly* for everyone his/her due recompense (*good or bad*) accordingly, ultimately: Paradise or Hell.

² The word “كَذَّبَتْ” = denied-she^y is in reference to the “*Thamoud*,” which is a *feminine gender* in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ.”

³ *Thamood* are the people of Prophet *Salih*, an ancient Arabian tribe destroyed for their impiety. First time mentioned in The Qur'an in (S7:73).

⁴ *Aad* are the people of Prophet *Hood* (*Heber*), an ancient Arab tribe of *prodigal stature* that took *its name from its leader's name*. First time mentioned in The Qur'an in (S 7: 65).

⁵ The word “القارعة” *feminine singular nouns*, meaning she who *suddenly and intensely* knocks. “القارعة” is synonymous with “يوم القيامة” = “*The Day of Judgment*.” See (S101:1).

⁶ That is the Overrunner *Shriek*, see القرطبي.

⁷ The “*stump*” is the *base of the tree in the ground* from which the roots shoot. See *Webster's Unabridged Dictionary*.

⁸ The word “خاوية” by definition means *empty and in ruin*. See الهادي واللسان.

⁹ Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

¹⁰ The word “خاطيء” = “من تعمّد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally. So, “الخاطئة” = the “*wrongdoer-she*.”

10. So disobeyed they ^z their Lord's messenger; so [He] took them a take-she ^y <i>ra'beyatan</i> (<i>surpasser-she^y</i>).	فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ﴿١٠﴾
11. Verily We <i>lamma</i> (<i>when/whence</i>) overflowed the water We carried you ^b in the runner-she ^y .	إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾
12. To make it ^w [We] for you ^b a reminder-she ^{y11} and to cache/cognize it ^w a cache-she ^y /cognizing-she ^y ear.	لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَنَعْيًا أُذُنٍ وَأَعْيَةً ﴿١٢﴾
13. Then <i>edha</i> (<i>when/whereas</i>) (<i>to be/had been</i>) blown in the horn a blow-she ^y a once-she ^y .	فَإِذَا نَفَخْنَا فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾
14. And (<i>had been</i>) carried-she ^y the Earth ^w and the mountains ^x then <i>dukata</i> (<i>both razed</i>) <i>dakkatan</i> (<i>razing-she^y</i>) once-she ^y .	وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾
15. So then-day befell-she ^y the <i>Wa'gea'te</i> (<i>Doom's Day Event</i>).	فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾
16. And [split/halved]-she ^y the Heaven ^w then she (<i>is</i>) then-day <i>wa'be'ya'ton^{w12}</i> (<i>feeble/infirm</i>)-she ^y .	وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾
17. And the angels ¹³ over its ^w <i>arja</i> (<i>extremities/boundaries</i>); and carrying your ^t Lord's <i>Arshe</i> (<i>Throne/Chair of Kingship/proprietorship</i>) above them then-day eight.	وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾
18. Then-day (<i>to be</i>) shown you ^z not hide of you ^b a <i>kha'fe'ya'ton^w</i> (<i>lay-hidden-she^y</i>).	يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾
19. So as-to whom ^p <i>oteya</i> ([<i>he</i>] (<i>had been accorded</i>)) his book ^x by his <i>yamene</i> (<i>right-hand</i>) ^w then says [<i>he</i>]: Ha, <i>ummo</i> (<i>come you^z</i>); let-read you ^z my book ^x [<i>ha</i>]. ¹⁴	فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ ﴿١٩﴾
20. Verily I presumed surely I am <i>mula'qen</i> (<i>meeter with/meeting with</i>) my account ^x [<i>ha</i>]. ¹⁵	إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَةَ ﴿٢٠﴾
21. So he (<i>is</i>) in a living-she ^y (<i>condition</i>) <i>radbeya'ten</i> ([<i>she-embraced-gratifier</i>]) ¹⁶ .	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾
22. In a paradise ^w /garden ^w lofty-she ^y .	فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾
23. Its ^w <i>qutoofo</i> (<i>ready for plucking fruits/flowers</i>) (<i>are</i>) nigh-she ^y .	قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾
24. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c antedated in the days ^x the bygone-she ^y .	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾
25. And as-to whom ^p <i>oteya</i> ([<i>he</i>] (<i>had been accorded</i>)) his book ^x by his <i>shema'le</i> (<i>left-hand</i>) ^w then [<i>he</i>] says: <i>yalaytaney</i> (<i>O, for longing that I</i>) notota (<i>had been accorded</i>) [<i>I</i>] my book ^x [<i>ha</i>]. ¹⁷	وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتِ كِتَابِيَةَ ﴿٢٥﴾

¹¹ The word “التذكرة” means *that which reminds* or *by which one is reminded*. See البصائر.

¹² The word “واهيية” could also mean *infirm* or *weak*. See الراغب.

¹³ The word “الملائكة” is a *gender noun*, meaning the angels.

¹⁴ The particle “هـ” in “كتابه” is for a *caesural-pause* in reading in order to evidence the emphasis of the “ي” in “كتابه.” The pause is preferable according to most Qur'an readers and commentators. But in case, there is no pause and the recitation is continuous then this “هـ” will be dropped from the recitation.

¹⁵ Ibid, only for “حسابيه.”

¹⁶ The word “راضية” that is a *gratifier* and simultaneously this *gratifier* is embraced by its recipients as *gratifying* it.

¹⁷ See footnote 14, for “book[-ha].”

26. And not <i>adrey</i> (<i>profoundly knew</i> [I]) what (<i>is</i>) my account [ha] ¹⁸ .	وَلَمْ أَدْرِ مَا حِسَابِيَهٗ ﴿٢٦﴾
27. <i>Yalaytaha</i> (O, for a longing that it ^w) was-she ^y the <i>qadheyata</i> (<i>end-all-she</i> ^v).	يَلَيْتَهَا كَانَتِ الْقَاضِيَهٗ ﴿٢٧﴾
28. Not enriched ¹⁹ <i>a'n</i> (<i>off</i>) me my possession [ha] ²⁰ .	مَا أَغْنَىٰ عَنِّي مَالِيَهٗ ﴿٢٨﴾
29. Perished <i>a'n</i> (<i>off</i>) me my authority ^x [ha] ²¹ .	هَلَكَ عَنِّي سُلْطَانِيَهٗ ﴿٢٩﴾
30. Let-take him you ^z then <i>ghullobo</i> ²² (<i>shackle his wrists to his neck him you</i> ^z).	خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾
31. Afterward the <i>Jabeema</i> ²³ (<i>intensely-blazing Fire</i>) <i>ssallobo</i> ²⁴ (<i>let-you^z broiled him</i>).	ثُمَّ الْجَحِيمِ صَلَوُهُ ﴿٣١﴾
32. Afterwards in a chain its ^w measure (<i>is</i>) seventy cubits then let-insert him you ^z .	ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾
33. Verily he: [was] not believing by Allah The Great.	إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾
34. And not urges [he] on <i>tta'aame</i> ^x (<i>giving: wheat/-edible/food-grains</i>) ^x the poor.	وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣٤﴾
35. So not for him today, ha here <i>hamemon</i> ²⁵ (<i>affectionate-friend</i>).	فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ﴿٣٥﴾
36. And nor <i>tta'aamon</i> ^x (<i>wheat/edible/food-grains</i>) ^x except of <i>ghesleenen</i> (<i>the Hell's peoples</i> <i>pus</i>).	وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينَ ﴿٣٦﴾
37. Not eat it ^x except the wrongdoers ²⁶ .	لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾
38. So not ²⁷ ; <i>Oqsemo</i> (<i>I oath</i>) by what you ^z discern/sight.	فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾
39. And what not discern/sight you ^z .	وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
40. Verily it ^x surely (<i>is a</i>) say (<i>of</i>) a messenger- <i>kareemen</i> ²⁸ (<i>bounty-giver, ennobler and of multiple uses/ effects</i>).	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
41. And neither it ^x (<i>is</i>) a poet's say, little surely ²⁹ you ^z believe.	وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمِنُونَ ﴿٤١﴾

¹⁸ See footnote 14 above regarding “حسابيه.”

¹⁹ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes *sufficed* and *not vice versa*. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

²⁰ Ibid, only for “مالي.”

²¹ Ibid, only “سلطاني.”

²² The word “غلوله” meaning put in the “الغلل,” means *bond or shackle his two wrists to his neck*.

²³ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See الراجب.

²⁴ The word “يصلون” transliterated “yaslawna” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁵ The word “حميم” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition. You can tell I am fumbling to describe “الصديق الحميم,” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend.”

²⁶ The word “خاطيء” = “من تعد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally. So, “الخاطئون” = the “wrongdoers.”

²⁷ The “لا” at the beginning of this *Ayah*, is by consensus is a *negation* particle. See الدر المصون، احمد حلبى. As to the oath stated here, please refer to the footnote 5780 of (S56:75-76).

²⁸ The word “kareem” = “كريم” is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction to this Translation. Summarily: *bounty-giver ennobler and of multiple uses/ effects*.

²⁹ The particle “ما” is for *intensity of paucity*. See إعراب القرآن، لمحمود صافى.

42. And nor surely a soothsayer's say, little surely ³⁰ you ^z reminisce.	وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾
43. (It ^x is) a descending ³¹ from the world's Lord.	تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾
44. And had he <i>taqanwala</i> (<i>made-up-say</i>) on Us some (of) [the] says.	وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾
45. Surely We (<i>would have</i>) taken [of] him by the <i>ya'mene</i> (<i>force/power/right</i>).	لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾
46. Afterwards surely We (<i>would have</i>) severed of him the aorta.	ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾
47. So not of you ^b of an <i>abaden</i> ³² (<i>a lone/any-one</i>) a'n (<i>off</i>) him obstructers.	فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾
48. And verily it ^x (<i>is</i>) surely a reminder-she ^{y33} for the <i>muttaqeena</i> (<i>be-they reverentially guard against Allah's displeasure</i>).	وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
49. And verily We surely know that of you ^b (<i>are</i>) deniers.	وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾
50. And verily it ^x (<i>is</i>) surely <i>hasraton</i> ^w (<i>ardent contrition</i>) ^w [on] the unbelievers.	وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾
51. And verily it ^x (<i>is</i>) surely the <i>yaqeene's</i> (<i>certitude faith</i>)'s right.	وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾
52. So <i>sabbeh</i> ³⁴ (<i>let-say [you^s]: subhana Allah</i>) by your ^t Lord's name, The Great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

³⁰ Ibid.

³¹ The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³² See the *Lexicon* attached to this Translation regarding "أحد."

³³ The word "التذكيرة" means *that which reminds or by which one is reminded*. See البصائر.

³⁴ The phrase "subhana Allah," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.* +